נישט קיין הגדה

פאר פסח

NOT A HAGGDAH FOR PESACH

LIBERATION DIS-SEDER

RATZON רצון

CENTER FOR HEALING & RESISTANCE

2026 תשפ"ו

Ratzon is a queer, Jewish, anarchist community based in Pittsburgh.

We organize anti-zionist Kabbalat Shabbats, holiday gatherings, reading groups, public "ritual as resistance," and more. We also send out a monthly newsletter with upcoming programs and resources. If you'd like to get involved, use any of the methods below to connect with us!

This haggadah stitched together from others:
Exodus as Exorcism, Ratzon's Antizionist Haggadah 5784
Never Again Action 4 Cups supplement. See back for full list.
Edited by **Anastasia bat Lilith** 5786.

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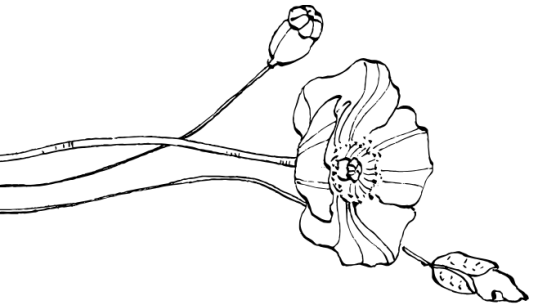


April 2026 //
Nisan 5786

WELCOME

Thank you so much for joining us here for our Liberation Seder out here "in the wilderness".

We hope that this 5th Day Seder we can come together to enjoin in radical community.
This is a Liberation 'Dis-Seder', turning the Hebrew word for "Order" into Disorder. We are not planning to follow every step of the traditional seder, instead focusing on the things that compel us, sparking joy in our hearts. Ratzon is a collective: if you feel strongly that we should add a step, you need only speak up! These rituals are meant for us...

It's important to remember our ancestors found their liberation as an "erev rav", or a "mixed multitude". With tyranny and repression at their backs, our ancestors did not get free on their lonesome but together with everyone yearning for freedom under bondage. Today, that that message resonates louder than ever under Christofascism. We will not find our Liberation alone, but in mixed multitudes with all peoples who toil under Empire.

"Solidarity is fragile and frequently betrayed, but it is the only thing that can save us."

Here Where We Live Is Our Country by Molly Crabapple

LAND ACKNOWLEDGMENT

Written by Luna Plaza, a local disabled Queer Indigenous & Asian activist

Today and moving forward, we acknowledge the traditional keepers of this land which we work, live and play in everyday. We acknowledge and pay respects to: the Adena, Hopewell Culture, Monongahela Culture, Delaware Nation (Lenni Lenape), Shawandassee Tula (Shawanwaki/Shawnee), Haudenosaunee (Iroquois) people, Seneca Nation, and the Osage Nation, the Indigenous people of and around Jaödeogë, Between Two Rivers, so-called Pittsburgh, Pennsylvania.

We reflect upon the Indigenous peoples whose land was violently stolen from them, the land which we now occupy. We honor Native land to recognize that they were here first, to recognize what colonizers took, because colonizers drove indigenous people out and that is not fair. We do this to show respect to them and the land, to remind us that our indigenous people are still here and we would not be here right now if it was not for them. The work we do would not be possible without the borrowed 'place' that we call home. We recognize our own settlement continues to be at the detrimental expense of these nations, and we extend our respects to their members, elders and ancestors. Indigenous peoples are the true stewards for our Earth and environment. While their legal ownership of our world's lands has been forcibly reduced to around 10%, they protect about 80% of our biodiversity. Our settlements, corporations, and global capitalism are responsible for the destruction of Indigenous land and the mass genocide of Indigenous peoples.

We unanimously call for land reparations to Indigenous peoples, whose stolen land we continue to live upon and destroy, particularly through the mining and fracking for natural resources, consequently polluting our local soil, water, and air. LAND BACK! Land Back to all Indigenous territories from Abya Yala and Turtle Island to Palestine, Haiti, Congo, Sudan, Bolivia, and much more. We acknowledge that sovereignty was never ceded and it is our duty moving forward to continue to do the work to decolonize our lives in word and deed.

WELCOMING LOVED ONES NOT AT THE TABLE

Adapted from the Legacies of Resistance Haggadah

At this time we take a moment to welcome those who we wish were here tonight. We welcome friends, family and chosen family members who have passed away, and those ancestors we do not know by name. We welcome others who are simply not physically present - friends, family, chosen family, comrades, mentors, those who inspire us and more.

SOME NOTES

Notes on language, adapted from Jewish Voice for Peace's 2018 Haggadah and borrowed from the International Jewish Anti-Zionist Network's 2015 Haggadah:

Mitzrayim: Amidst genocide, apartheid, and occupation, we want to acknowledge the distinction between "mitzrayim" – the narrow place – where the story we tell at Passover takes place and Egypt, the modern-day nation state. We're not conflating contemporary Egyptians with the pharaoh and taskmasters that appear in the Passover story. We have no interest in perpetuating anti-Arab racism and Islamophobia. (We also have no interest in nation-states!)

Yisrael: The word Yisrael (Israel) comes from the blessing given to Ya'akov (Jacob) by a stranger with whom he wrestles all night. When the stranger is finally pinned, Ya'akov asks him for a blessing. The stranger says, "Your name will no longer be Ya'akov, but Yisrael, for you have wrestled with G-d and triumphed." When we say the word "Yisrael" in blessings, we are not referring to the state of Israel. Rather, we are drawing on this legacy of wrestling—with G-d, with the traditions we inherit, with injustice.

CANDLES

We light candles to signify to bring in the Seder.

בָּרוּךְ אַתָּה ה׳ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב

Barukh atah Adonai Eloheinu melekh ha'olam asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Shabbat v'shel Yom Tov

Blessed are You, Hashem our G-d, Source of Life, who has sanctified us with Their commandments, and commanded us to kindle the light of Shabbat and of The Festival

בָּרוּךְ אַתָּה ה׳ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל חַג הַפֶּסַח

Barukh atah Adonai Eloheinu melekh ha'olam asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Shabbat v'shel Chag Pesach

Blessed are You, Hashem our G-d, Source of Life, who has sanctified us with Their commandments, and commanded us to kindle the light of Shabbat and of The Festival of Passover

SHEHECHEYANU

We recite the shehecheyanu to acknowledge a moment of significance, often the first time we do something each Jewish calendar year. This prayer can also help us ground ourselves and mark time differently than we do in our everyday lives. Jewish ritual and Jewish time are full of radical possibility; we just need to slow down and see it. Let's welcome in the possibility that tonight's Seder holds.

בָּרוּךְ אַתָּה ה׳ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לַזְּמַן הַזֶּה

Baruch atah, Adonai Eloheinu, Melech haolam, shehecheyanu, v'kiy'manu, v'higiyanu laz'man hazeh

Blessed are You, Hashem our G-d, whose presence is found everywhere across Earth, who has kept us alive, sustained us, and brought us to this season

PRAYER TO ABOLISH THE STATE

כל יחודי יכון בתפלתו שתבטל מדינת הציונים במהרה בלא שו צער ונזק לשום בני ישראל או לשום יושבי תבל

kol yehudi yekhaven bitfilato shetitbatel medinat hatsionim bimhera b'lo shum tsa'ar vanezek l'shum bnei yisroel u l'shum yoshvei tevel

every Jew should intend with their prayers that the z*onist state be nullified speedily, without any harm or damage to any Jewish person or to any inhabitant of the world

PRAYER FOR PALESTINIANS

In the name of Elohim, of raheem / rachamim. May Palestinian people everywhere receive the healing powers of our prayers. May they be granted safety, love, strength and hope. May they enjoy the fruits of freedom and autonomy that they—and all human beings—deserve.

We pray for the day when Palestinian refugees may return and reunite with their lands and families.

We pray that Palestinians will be able to live lives free from violence and oppression. A call for the liberation of Palestine is a call for liberation for all. There is no Jewish liberation without Palestinian liberation. May we allow ourselves to be guided by and learn from our Palestinian loved ones and comrades.

Mir veln iberlebn tsiunizm - we will outlive z*onism. Amen v'amen.

HINEI MA TOV

Hinei Ma Tov is a song about coming together and being in community. At a moment when the forces of fascism and z*onism are attempting to divide us and disconnect us from the power of solidarity, there is special significance in sharing spaces like this. Tonight, we honor our connection through song.

Hinei ma tov u-ma nayim הִנֵּה מַה טּוֹב וּמַה נָּעִים
Shevet achim gam yachad שֶׁבֶת אַחִים גַּם יָחַד

Behold how good and how pleasant it is for people to dwell together.

FIRST CUP

NEVER ✡ AGAIN ACTION

A hope that we may better understand the present by remembering our past.

Today, we will tell a story of enslavement, a struggle for liberation, and an ultimate redemption. We are commanded to tell this story year after year not for the sake of memory alone, but to compel us to seek liberation for those around us still living in *mitzrayim* (a narrow place). We grapple with the ways *mitzrayim* has shown up in the United States, from the horrors of slavery, to early immigration laws meant to keep out our Jewish and Asian ancestors, to the reign of terror that US Immigration and Customs Enforcement (ICE) and Customs and Border Protection (CBP) is perpetrating around us right now.

This year, we commit to drawing parallels between the Exodus story and the ongoing brutalization of immigrants in the United States at the hand of a modern-day Pharaoh, bearing in mind:

- As of February 2026, there are currently 68,289 people in ICE- and CBP-operated concentration camps.
- Since January of 2025, the start of Donald Trump's second term, at least 396,400 people have been deported.
- Stephen Miller, adviser to Trump, has stated a goal of making 3,000 immigration-related arrests every day.

Data retrieved from www.ice.gov and "By the numbers: the latest ICE and CBP data on arrests, detentions and deportations in the US," The Guardian, www.theguardian.com

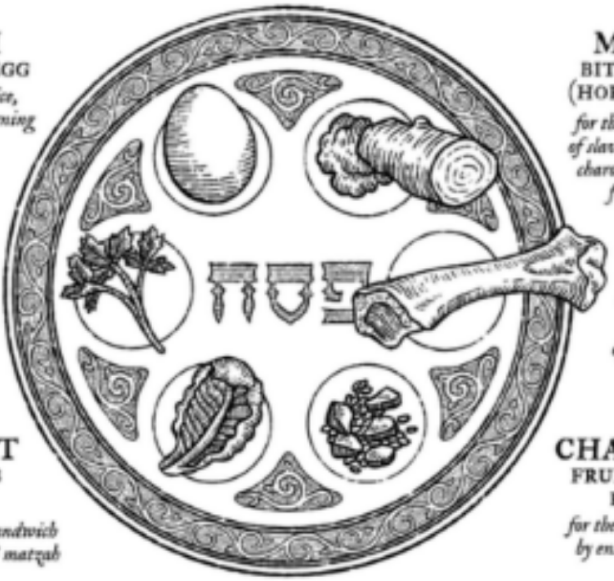
We say the Kiddush over the first cup:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah Adonai, eloheinu Melech ha'olam boreh p'ri ha-gafen.
Blessed is the Source that fills all creation and brings forth the fruit of the vine.

And also say this blessing:
May we call forth the words and wisdom of the ancestors to help us feel deeply for those currently living in mitzrayim (a narrow place), and honor our heritage by imagining glorious visions for the future.

Seder Plate Traditions & Additions



BEITZAH
HARD-BOILED EGG
for the Temple sacrifice, can also symbolize mourning & the cycle of life

KARPAS
PARSLEY
for the flourishing of Jews in Egypt before slavery, dipped in salt water to symbolize tears

CHAZERET
BITTER HERB (LETTUCE)
for use in the Hillel sandwich with maror, charoset & matzah

MAROR
BITTER HERB (HORSERADISH)
for the the bitterness of slavery, dipped into charoset to link it to forced labor

ZEROA
SHANK BONE
for the sacrifice of the Pesach lamb

CHAROSET
FRUIT & NUT PASTE
for the mortar used by enslaved Jews

ORANGE
for women, queer/trans folks & other marginalized Jews

ARTICHOKE
for interfaith families

TOMATO
for justice for farmworkers

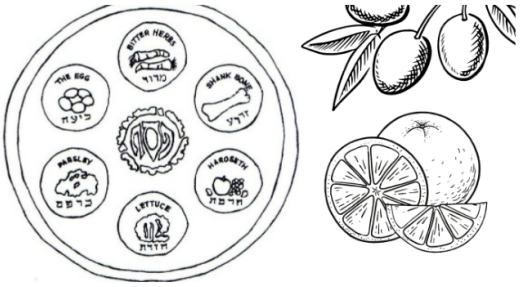
OLIVES
for Palestinian liberation & peace

FAIR TRADE CHOCOLATE
for the fight against child labor & slavery

EZRA ROSE

Ezra Rose, Pillar of Fire Haggadah

SEDER PLATE



Adapted from the 20+ year-old Love & Justice in Times of War Haggadah

The entire story of the Haggadah is contained in the Seder plate; everything on it symbolizes an aspect of our people's exodus from Mitzrayim:

Zeroa, a roasted bone, beet or "Pashcal yam" to symbolize the Pesach offering, the lamb that the Hebrews sacrificed, using its blood to mark their doors so that the Angel of Death would spare their firstborns during the 10th plague

Beitza, a boiled egg, symbolizes the circle of life and death.

Maror, a bitter herb, reminds us of the bitterness of enslavement.

Charoset, a mixture of fruit, nuts, wine and spices, represents the mortar
our ancestors used to build the structures of Mitzrayim

Karpas, a green vegetable, symbolizes hope and renewal.

Chazeret, the bitter herb for the "sandwich" we eat later, following the
custom established by Hillel the Elder, as a reminder that our ancestors "ate matzah and bitter herbs together."

In addition to these traditional symbols, our seder plates also contain:

Lefty Jews have been adding more items to the seder plate for decades, each symbolizing a different liberatory struggle. Olives for Palestinian liberation, spoons for the disability justice movement, and countless more. One of these additions is an orange (or more often a clementine), who's history is beyond convoluted. Most often it gets a shrug and a brief mention about LGBTQ-Jews.

But what's the real story?

According to Rebecca Alpert in "Like Bread on the Seder Plate: Jewish Lesbians and the Transformation of Tradition", a Jewish women's group at UC Berkley in 1979 hosted a talk with Rebbitzin Hilda Langer from the local Chabad. When asked how lesbians fit into Judaism, she said that lesbianism is a "small transgression, like eating bread during passover." That year, the group decided not only to eat bread during the holiday, but to go so far as placing a crust of bread on their seder plate in solidarity with Jewish lesbians. In following years, the idea caught on at many other feminist/lesbian seders. Alpert writes that many were moved by the ritual, but were uncomfortable with having bread on the seder plate, and so some Jewish feminists at the time substituted an orange for bread.

In the telephone game of this tradition, the words of the rebbitzen sometimes get put in the mouth of a male rabbi; in "The Definitive Orange on the Seder Plate Story" Susana Heschel (who isn't a lesbian) claims to have been the first to pivot to the orange. Fittingly, there are as many apocryphal tales for this symbol as there are segments in an orange...and when we all wordlessly pivoted to using clementines is another mystery entirely.

Next year in Lesbianism!

KARPAS

הִשְׂבִּיעַנִי בַמְּרוֹרִים הִרְוַנִי לַעֲנָנָה

"I have been filled with bitterness, and sated with wormwood." Eicha 3:15

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, בּוֹרֵא
פְּרִי הָאֲדָמָה

Baruch atah Adonai,
Eloheinu melech ha'olam,
borei p'ri ha'adamah

Blessed are You, Hashem,
our G-d, Source of Life,
who creates the fruit of
the earth.

MOTZI MATZAH

As we prepare to make the blessing over bread, a source of life, we want to thank the many people who brought us to this moment. We thank Palestinians for their example of steadfastness in spite of everything. We thank our thoughtful comrades and communities for struggling alongside us in our movements for liberation.

We would like to thank Jack / Irma Freeman Center for providing us with this space to host our Seder. We thank all of those who volunteered to take care of logistical housekeeping to make this Seder possible.

We thank the birds, rain, wind, and sun. We thank the soil for providing us with food to eat. We thank the work of all the farmers and drivers who have supplied us with this food. We thank all of the hands who took the time to prepare for us this food, especially the folks in our local Food Distros.

We thank our ancestors for bringing us the tradition of the Pesach seder. We thank each other for co-creating this iteration today with deep respect to the Palestinian liberation movement. Together, we hold all of our gratitude.

בָּרוּךְ אַתָּה, ה׳ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch atah, Adonai Eloheinu,

Melech haolam, haMotzi lechem min haaretz.

Blessed are You, Hashem our G-d, Source of Life, who brings forth bread from the earth.

בָּרוּךְ אַתָּה, ה׳ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ, בְּמִצְוֹתָיו וְצִוָּנוּ, עַל אֲכִילַת מַצָּה.

Baruch atah, Adonai Eloheinu, Melech haolam, asher kid'shanu b'mitzvotav, v'tzivanu al achilat matzah.

Blessed are You, Hashem our G-d, Source of Life, who hallows us with mitzvot, commanding us regarding the eating of Matzah.

SECOND CUP

A consideration of "home": what it is, how it feels, and why we leave it.

Telling this story year after year, we run the risk of becoming desensitized to the experience of the Israelites. How did they survive for so many years under such horrific conditions? What was it like to live through these plagues? Even as they escaped slavery, was there pain in leaving home?

We drink this cup in honor of our neighbors who have more recently left their homes in search of a better life.

i want to go home,
but home is the mouth of a shark
home is the barrel of the gun
and no one would leave home
unless home chased you to the shore
unless home told you
to quicken your legs
leave your clothes behind
crawl through the desert
wade through the oceans
drown
save
be hunger
beg
forget pride
your survival is more important

no one leaves home until home is a sweaty voice
in your ear
saying-
leave,
run away from me now
i dont know what i've become
but i know that anywhere
is safer than here

An excerpt from "Home," Warsan Shire

As published on "Facing History and Ourselves," www.facinghistory.org

"Be patient toward all that is unsolved in your heart, and to to love the questions themselves."

-Rilke

What questions are you holding in your heart?

Maggid Sigil image description: A child's face drawn with many curling lines and hair in the shape of the letter Raish is surrounded by swirling arrows that move from the child's mouth in a circle around their head, with one arrow finding the child's ear, many arrows pointing in different directions, and many leading to an infinity symbol beneath the childs throat. The infinity symbol also has arrows moving from it, pointing in every direction. The word Maggid is written on the child's forehead.

MAROR - BITTER HERBS

By Charlie Baron

Maror comes from the Hebrew word meaning "bitter". Horseradish, which is commonly used as our bitter herb during the seder, isn't truly bitter in flavor– it brings tears because it is spicy and pungent.

In Ashkenazi tradition, we eat horseradish as our bitter herb because in Eastern Europe around this time of year, there were not yet bitter greens growing from the ground. What Jews in that region had access to were roots, which would survive frost or could be stored.

Palestine, a seaside and desert climate, has its own bitter plants that are native to the land. One such plant, handala (also called colocynth, among other names) has very bitter fruits. Handala has become a symbol that represents the pain and loss of displaced Palestinians following the Nakba. Its deep taproots represent Palestinians' deep connection to their land, and because the thick vines grow back even when cut, it also symbolizes the strength of the Palestinian people and their right to return home. One connection I noticed between horseradish and handala is that they are both hardy plants with deep taproots that help keep them alive in challenging climates.

I have never heard it acknowledged at a Seder that the Mishnah specifies 5 types of bitter herbs to eat during Pesach (Pesahim 2:6), and none of them are horseradish. I wanted to call attention tonight to how deep our diasporic traditions run, and consider that among the many sorrows we are holding tonight, some of us may also feel sadness around the selective cherry-picking of stories that are usually told at the Passover table.

Tonight, maror reminds us of the Nakba, the occupation, and the many times our families and communities have failed to fight against or even speak about the atrocities Israel has committed against Palestinians.

Let's hold all of this layered bitterness, and together eat the maror.

בָּרוּךְ אַתָּה ה׳ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מָרוֹר

Baruch atah Adonai, Eloheinu melech haolam, asher kid'shanu b'mitzvotav v'tsivanu al achilat maror.

MAGGID

Telling the story

This haggadah is not going to tell you the full Passover story. **Instead, we - each and every person reading this - are going to tell the story together**, based on your memories of past seders, Torah/Talmud study, *The Prince of Egypt* or bits and pieces you've heard elsewhere.
But let's set the scene first.

The ancestors of The Israelites ended up in *Mitzrayim*, **the narrow place**. Through Joseph's lifetime and into the generations that followed, the Israelites lived peacefully in Egypt with little incident. However, one day, a Pharaoh rose to power who was threatened by the population size of the Israelites, and set taskmasters to oppress hard labor upon them in hopes of decreasing the population.

It didn't work, and Pharaoh oppressed them only more. Pharaoh asked the midwives of the land to kill all of the newborn Hebrew boys, but the midwives would not do it. **Pharaoh charged all of his people with the same task.**

One Hebrew woman, named **Yocheved**, placed her baby boy into a wicker basket among the reeds of the Nile. **Pharoah's daughter**, bathing in the river, spotted the basket. When she saw the baby within, she took him from the Nile. Yocheved's daughter, **Miriam**, spoke to Pharaoh's daughter and arranged for Yocheved to become the baby's wet nurse.

Once the baby was weaned, Pharaoh's daughter took him in as her own son and named him **Moses**.

Now it's our turn: what happened next?

20

'Moses and the burning bush', Raymond Katz's (1895-1974)

10 PLAGUES OF OCCUPATION, APARTHEID & GENOCIDE

Intro by Jess

When we retell the story of our ancestors' exodus from Mitzrayim, we traditionally remove 10 drops of wine or juice from our cups to correspond with the 10 plagues G-d inflicts upon the people of Mitzrayim. The 10 plagues, part of the effort to bring about the liberation of the Hebrews, can be understood as a form of collective punishment against the people of Mitzrayim. In this context, removing wine or juice from our cups serves to diminish our joy, to acknowledge the violence inflicted against the people of Mitzrayim in the process of our ancestors' liberation.

Tonight we take this ritual a step further to reject collective punishment of the Palestinian people in the name of zionism. And while we're centering its violent impact on Palestinians here, we also know that zionism is not a true source of liberation for Jewish people. The liberation of both Palestinians and Jews is bound together, in a world free from zionism and state violence.

As we remove 10 drops of wine or juice from our cups, let us name 10 of the many, many "plagues" that zionism has inflicted on the Palestinian people.

1. Forced displacement
2. Destruction and confiscation of land and infrastructure
3. Withholding water, food, and electricity
4. Borders, blockades, walls, and checkpoints
5. Denying, rationing, and inhibiting medical care
6. Collective punishment
7. Technological violence - surveillance, AI-driven militarism
8. Political and educational repression
9. Mass arrests, imprisonment, and administrative detention
10. Mass killings

We invite you to share additional plagues aloud.

DAYENU

[IT WOULD HAVE BEEN ENOUGH]

אִלּוּ הוֹצִי הוֹצִיאָנוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיֵּנוּ

דַּי-דַּי-יֵנוּ, דַּי-דַּי-יֵנוּ, דַּי-דַּי-יֵנוּ, דַּי-יֵנוּ, דַּי-יֵנוּ!

אִלּוּ נָתַן נָתַן לָנוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיֵּנוּ

דַּי-דַּי-יֵנוּ, דַּי-דַּי-יֵנוּ, דַּי-דַּי-יֵנוּ, דַּי-יֵנוּ, דַּי-יֵנוּ!

אִלּוּ נָתַן נָתַן לָנוּ נָתַן לָנוּ אֶת־הַתּוֹרָה דַּיֵּנוּ

דַּי-דַּי-יֵנוּ, דַּי-דַּי-יֵנוּ, דַּי-דַּי-יֵנוּ, דַּי-יֵנוּ, דַּי-יֵנוּ!

Ilu hotzi hotzianu hotzianu mi'Mitzrayim, Dayenu

Dai-dai-yenu, Dai-dai-yenu, Dai-dai-yenu, Dai-yenu, Dai-yenu!

Ilu natan natan lanu natan lanu et ha'Shabbat, Dayenu

Dai-dai-yenu, Dai-dai-yenu, Dai-dai-yenu, Dai-yenu, Dai-yenu!

Ilu natan natan lanu natanu lanu et ha'Torah, Dayenu

Dai-dai-yenu, Dai-dai-yenu, Dai-dai-yenu, Dai-yenu, Dai-yenu!

If You had only brought us out of Mitzrayim - Dayenu!

If You had only given us Shabbat - Dayenu!

If you had only given us the Torah - Dayenu!

CROSSING THE SEA

We stand at the sea,
uncertain, afraid.

We stand here not knowing where we go next,
waiting for a sign from G-d.
With all the things we carry with us.

Name them aloud:
What are the heartbreaking
things we carry?

Moses (kabbalists say this name means not a man but a point in the heart) looks to G-d, praying for answers. We left the Narrow Place, but are unsure what freedom will be like. How long will we have to run?

Hand on the heart.

Pharaoh ('ra', the inclination to that which is contrary to our divine nature') threatens to overtake us.

Name aloud the things that don't
serve our liberation / striving for
collective liberation.

G-d says: "Do not wait for me, why are you calling out to me?" In this critical moment you must act - move into the sea.
Step into the unknown. Roll into the water, let it wash over you.

This is grief. No miracle can save us from it. We must grieve: in the false-belief that things couldn't be different, or that our liberation could only be achieved on our lonesome. This is the spell that breaks the spells that have tied us to narratives of helplessness and fear.
We surrender to the water.
We surrender to the grief.
We let the tide threaten to take us.

We grieve for our ancestors that didn't have the time, space, resources to do so.

The waters rise until The Point of the Heart is submerged beneath rolling waves.

Maybe it feels right to cover ourselves with the fabric? **Then, the sea parts.**

Tear the sheet.

The water level rises to consume the path before That Which is Contrary to our Divine Nature overtakes us. May we all experience the miracle of passage through grief and healing in our own, unqiue way.

Let the breath get heavy, tears flow. Make whale sounds. Search for and then listen to whale sounds on your device: you didn't have it cued up because you weren't prepared, and that's exactly right. Tear another sheet if you need to. Let them fall to the ground, let it be the crossing of the sea.

UNTIL...TEARS FLOOD THE SPACE BETWEEN
...there are NO enemies
This Time
ALL of US
INSPIRED BY AURORA LEVINS MORALES POEM "RED SEA"

'All of Us' by Wendy Elisheva Somerson

Anastasia's Drash of The Sea

There is a midrash stating that the parting of The Red Sea was not a local phenomena*; that every body of water in the whole world (even water in cups, pots and pans) split in half until the last Israelite crossed into freedom. What does this teach us? That just as "an attack on one is an attack on all" the liberation of one people is the liberation of all. **Our freedoms are never separate but found together, and the joy of one people's triumph against Empire is ours as well.**

**Mekhilta DeRabbi Yishmael*

MIRIAM'S SONG

by Debbie Friedman

Chorus

And the women dancing with their timbrels
Followed Miriam as she sang her song
Sing a song to the One whom we've exalted
Miriam and the women danced and
danced the whole night long

And Miriam was a weaver of unique variety
The tapestry she wove was one which sang our history
With every strand and every thread she crafted her delight
A woman touched with spirit, she dances toward the light

Chorus

When Miriam stood upon the shores and gazed across the sea
The wonder of this miracle she soon came to believe
Whoever thought the sea would part with an outstretched hand
And we would pass to freedom and march to the promised land

Chorus

And Miriam the prophet took her timbrel in her hand
And all the women followed her just as she had planned
And Miriam raised her voice in song,
she sang with praise and might
We've just lived through a miracle,
we're going to dance tonight!

And the women dancing with their timbrels
Followed Miriam as she sang her song
Sing a song to the One whom we've exalted
Miriam and the women danced and danced the whole night long

And the women dancing with their timbrels
Followed Miriam as she sang her song
Sing a song to the One whom we've exalted
Miriam and the women danced and danced the whole night long

HILLEL SANDWICH

Bitter and sweet

From the 1927 Yiddish *Haggah for Believers & Heretics*

Put the Second International with the League of Nations, add Zionism in between them and say, ‘**yo’khluhu**’, *they shall eat it*—let them be devoured in the worldwide revolutionary uprising of the proletariat!

יֹאכְלוּהוּ!

THIRD CUP

NEVER ✯ AGAIN
ACTION

An invitation to those we cannot see: people who have been detained, killed, or otherwise disappeared by ICE.

As we open the door to invite Elijah into our home, we can extend the invitation further. Below is a letter from Gaby, a 14-year-old from Colombia who was living in Houston, Texas when she was detained for 20 days in Dilley Detention Center.

Consider the people we can't see right now, either because they have been apprehended by ICE or are hiding out in fear of being detained. With this cup, we offer them a seat at our table.

Hola! my name is Gaby M.M
im 14 years old im from Colombia
I've been detained in Dilley Immigration
Processing Center for 20 days and
I haven't been getthing the higth educa-
tion due to being in here, I have't been
able to see my family and friends, Since
I got here I started to feel sad also
I haven't feelt happy since I got here.
The officers have bad manner of speak-
ing to residents when the are asking
anithing the workers treat the residents
Unhumanly, Verbally and I don't want
to imgine how they would act if they
where Unsupervised. I really want to go home
I don't caire if I have to go to Katy or
Colombia because in both places I have
a home and School I get bored a lot
and I don't know, what to do, I made
friends here and they told me, how the
been here for 7 months and I get
really Surprised because I can't imagine
how bad and sad and Stessed being here.
I want to tell you guys how I feel and
is hell like I really want to go the food
is bad im tired of almots the same
thing. I feel so much Sadness and depre-
ssion of not being able to leave, its
really sad to hear that peoples cases
are being denied and getting send
back to their countrys.

28

WE USE PESACH'S POWER OF MEMORY TO REMEMBER THOSE KILLED IN ICE DETENTION THROUGHOUT THIS ADMINISTRATION. MAY THEIR MEMORIES BE A BLESSING, AND MAY THEY RADICALIZE US:

ISMAEL AYALA-URIBE, 31 | GENRY RUIZ GUILLÉN, 29 | SERAWIT GEZAHEGN DEJENE, 45 | MAKSYM CHERNYAK, 44 | JUAN ALEXIS TINEO-MARTÍNEZ, 44 | BRAYAN GARZÓN-RAYO, 27 | NHON NGOC NGUYEN, 55 | MARIE ANGE BLAISE, 44 | ABELARDO AVELLENEDA-DELGADO, 68 | JOHNNY NOVIELLO, 49 | ISIDRO PEREZ, 75 | TIEN XUAN PHAN, 55 | CHAOFENG GE, 32 | LORENZO ANTONIO BATREZ VARGAS, 32 | OSCAR DUARTE RASCON, 59 | BANEGAS REYES, 42 | VILLEGAS GONZALEZ, SILVERIO, 38 | NENKO STANEV GANTCHEV, 53 | DELVIN FRANCISCO RODRIGUEZ, 32 | FOUAD SAEED ABDULKADIR, 30 | JEAN WILSON BRUTUS, 35 | SHIRAZ FATEH ALI SACHWANI, 52 | PETE SUMALO MONTEJO, 64 | FRANCISCO GASPAR-ANDRES, 39 | GERALDO LUNAS CAMPOS, 54 | VICTOR MANUEL DIAZ, 43 | PARADY LA, 31 | EMMANUEL DAMAS, 27 | LUIS GUSTAVO NÚÑEZ CÁCERES, 40, LUIS BELTRÁN YÁÑEZ-CRUZ, 36 | NORLAN, GUZMAN FUENTES, 37 | HUABING XIE, 53 | MIGUEL ANGEL GARCIA HERNANDEZ, 31 KAI YIN WONG, 63 | GABRIEL GARCIA-AVILES, 54 | JOSE CASTRO-RIVERA, 24 | HASAN ALI MOH'D SALEH, 67 | LEO CRUZ-SILVA, 34

DINNER

29

"Der Tanz" / The Dance Samuel Rosin, Vilnius 1968

With this final cup, we can imagine the world to come.

Discuss with each other: what would it really look like to no longer have detention, deportation, borders, or citizenship status? What would it feel like for all people to be able to build a home here, regardless of where they came from? As we build this world-to-come, what does it mean to be a good neighbor?

Wherever we live is our homeland (Yiddish) – from a Bundist poster (Kiev, 1918). The image was revived by the band Black Ox Orkestar around 2003/4. The image was posterized with an English translation added by Aharon Varady. Retrieved from aharon.varady.net.

Are you ready to build a safe and liberated future?

Use Never Again Action's Congregational Protective Presence toolkit to show up for your neighbors, to join in building a canopy of solidarity, so everyone may pray in peace: bit.ly/CongregationalPresence

DER INTERNATSYONAL

שטייט אויף איר אַלע ווער נאָר שקלאַפֿן
וואָס הונגער לַיידן מוז און נויט.
דער גייַסט, ער קאָכט און רופֿט צו וואָפֿן
אין שלאַכט אונדז פֿירן איז ער גרייט.

די וועלט פֿון גוואַלדטאַטן און לַיידן
צעשטערן וועלן מיר און דאַן
פֿון פֿרייהייט, גלייכהייט אַ גן־עדן,
באַשאַפֿן וועט דער אַרבעטסמאַן.

דאָס וועט זיין שוין דער לעצטער
.און אַנטשיידענער שטרייט
מיט דעם אינטערנאַציאָנאַל
!שטייט אויף איר אַרבעטסלַייט

For the tune, see Martin Horowitz's 1973 performance at The Jewish Museum of Maryland

THE INTERNATIONALE

Shteyt oyf ir ale ver nor shklafn
vos hunger laydn muz un noyt.
Der gayst er kokht un ruft tsum vafn
in shlakht undz firn iz er greyt.

Awaken you all who are slaves
who must suffer hunger and poverty.
The spirit boils and calls to arms
into battle it is ready to lead us.

Di velt fun gvaldtatn un laydn
tseshtern veln mir un dan.
Fun frayhayt, glakhheyt a gan-eydn,
bashafn vet der arbetsman.

This world of violence and suffering
will we destroy and then -
from freedom and equality
will we create a paradise.

Dos vet zayn shoyn der letster
un antshaydener shtrayt;
mit dem internatsyonal
shteyt oyf ir arbetslayt!

This will be the last
and decisive struggle,
with the International,
awake, all you workers!

NEXT YEAR IN...

לְשָׁנָה הַבָּאָה...

All together, call out the places (literal or figurative) you would like to be in next Pesach. *L'shana HaBa*:

workers revolution!

THE NUDE!

Appalachia!

OLAM HABA!

A FREE PALESTINE!

Imagine yourself as a Hebrew who has made it *Bmidbar* - into the wilderness - and you're trying to recount the story of how you all got free together. What would stand out to you about the experience?
What would you be excited to pass down?

The Ramer Invitation

"When I wrote Exodus, what I *meant* was..."

"OUR INTERPRETATION IS THE COMMENTARY THE TEXT HAS BEEN WAITING FOR."
OLIVIA DEVORAH TUCKER

***Anti-Zionist Haggadah 5784* by loo & Jess**

***Exodus as Exorcism: An Antizionist Seder for Divine Alchemy* by Elana-June Margolis, Ray Himmelman Le Blanc & Kalil Cohen. Images (maggid sigil) by Himmelman Le Blanc**

***Haggadah for Believers and Heretics* by Moyshe Altshuler (1927) translated by Noah Leininger (2025).**

***Cups of Liberation Haggadah Supplement 5786* by Never Again Action**

***Pillar of Fire Haggadah* by Pushcart Judaica**

***Sixth Night Seder 5784* by F.A.E.**

FROM EACH ACCORDING TO THEIR NEEDS & SPIRIT, TO EACH ACCORDING TO THEIR ABILITY AND SPIRIT.